6: Abbeville--259v (1611) 1614 Tupinamba
116, 181

...and nevertheless one cannot find anywhere a nation more barbarous, more cruel, more removed from all humanity than this one [MC: i. e. the Topinamba]...

6: Abbeville--323 [2] (1611) 1614 Tupinamba
116, 181

The more enemies they have eaten the better their life has been; they do not regard people as good if they are not great warriors, fond of killing and eating enemies... they believe that the cowards and effeminate ones who lacked courage go with Ieropary [MC: devils] to be tormented by them.

12: Magalhães de Gandavo--83-84 (1576) 1922 Tupinamba
116, 181

"....a very brave people who esteem [84] death lightly, daring in war and of very little prudence. They are very ungrateful, inhuman and cruel, inclined to fight and extremely vindictive. They live at their ease, without any preoccupation save eating, drinking and killing people; and so they grow very fat, but with any vexation they immediately grow thin again. Many times their imagination has such power over them, that if one desires the death of another and suggests to him that he will die on a certain day or on a particular night he will die at the end of this period. They are very fickle and changeable; they readily believe whatever they are urged to believe, however difficult or impossible it may be, and with a little dissuasion they as readily reject it. They are very dishonest and given to sensuality, giving themselves up to their vices as though they were without human reason: (89) nevertheless in their congress, the males with the females, they have due reserve and show a certain modesty."

"89. The reader is referred to Gabriel Soares de Sousa (Tratado Descriptivo. Chap. CLVI) for a description of the vices and sensuality of the Tupinambas. One may recall that the earliest accounts of the natives of this continent accused them of sodomy. A large portion of Las Casas' defense of the Indians was to show that this charge was unfounded."

12: Magalhães de Gandavo--85 (2) (1576) 1922 Tupinamba
116, 181

"It [the language] lacks three letters; one does not find in it, namely, F, nor L, nor R, a very wonderful thing, for they have neither Faith, Law, nor Ruler: and thus they live without order, [having besides no idea of] counting, weights or measures."

12: Magalhães de Gandavo--91 (1576) 1922 Tupinamba
116, 181

"The life they live and the cultivation of their sustenance are [accompanied] with little effort, and are much easier than ours; for they have no property, nor do they try to acquire it as other men do; so they live free from greed and inordinate desire for riches, which are prevalent among other nations: [this is true] to such an extent that neither gold nor silver nor precious stones have any value among them, nor have they need of the use of such or any similar objects."

12: Magalhães de Gandavo--92 (2) (1576) 1922 Tupinamba
116, 181, 565

"All the Indians live without owning property or tilled fields which would be a source of worry, nor have they any class distinctions or ideas of dignities or ceremonies, nor do they need them: because all, as I say, are in every respect equal, and so in harmony with the conditions that they all live justly in that country, and in conformity with the laws of Nature."

20: Heriarte--15 [2] F-2 (1662) 1874 Tupinamba
116, 181

All the Indians, not only these of S. Luiz (1), but all of them as a whole, are false,

1. i.e., São Luiz de Maranhão

cowardly, traitorous butchers, cruel and lovers of the unnatural: their God looks with favor upon gluttony and luxury. They are murderers, liars, perfidious people of small credit and completely repelling, without any knowledge of the Faith.

20: Hériarte--18-19 F-2 (1662) 1874 Tupinamba
116, 181

They have their villages, in which they live, but they have no laws by which to live, nor any sort of precept, nor do they have a knowledge of God: they think that [19], dying, they come to lose everything: there is no charity shown by these people toward their neighbors; they put little value on their lives, and thus they will kill for the most trivial reason, being murderers of the worst sort: they raise their children without castigation and without indoctrination.

23: Acuña--157 [2] T-3 (1639) 1698 Tupinamba-
116, 411, 181

"These Warlike Savages use Bows and Arrows with great dexterity, and have so noble a Courage, and Greatness of Mind, that in these Qualities they seem not to come behind the most accomplish'd Nations in Europe."